

# THE EXPOSITOR

AND • HOMILETIC • REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS

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# The EXPOSITOR

## and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

Do Laws Contribute to

## delinquency

Chance at Job would keep youngsters busier, and happier, says George E. Sokolsky, noted columnist.

"We had a near riot here when mobs of youngsters gathered on Washington's birthday to enter a movie house to hear some rock 'n' roll," wrote Mr. Sokolsky in early March, 1957.

"They danced in aisles; they smooched in seats; they banged their feet until the fire department and building inspectors had to make sure the balconies wouldn't collapse."

"Is the answer, that these youngsters should not be sent to school any more, because they have reached the point when they cannot learn anything and cannot be disciplined at school? Would they be wholesome, normal human beings if they were permitted by law to earn a living and were required by their parents to pay for their board and lodging?"

"Are we not being too arbitrary about how long children must remain *children*? Is not the law at variance with biologic growth and change? Are we not really creating discontent by keeping a boy at partibles when he should be operating a machine? Are not some of our youngsters forced to become delinquents because the desire for adventure takes the wrong road?"

"It was different 25 years ago. Now, at 14, a child may work in some states during vacations and after school hours; in many states, not at all, except for their parents or at farm work. In some states, it is permissible to take factory jobs at 16; in other states at 18. Few unions permit apprentices to learn

(See page 88)

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NEW MEANING of

july\_4th

AS FISHING boats come into Buffalo harbor, their skippers see a sign: "If you do not choose to stop here, Niagara Falls will make the decision for you." Marian Baker, age 18, looked again at the top of the newspaper page. Yes, the editorial was titled, "An Independence Day Message." What on earth did Niagara Falls have to do with the 4th of July? She read on, about a little band of men and women who had steered away from the whirlpool of tyranny. How they had anchored themselves with the Mayflower Compact, imposed of the indestructible principles of the Christian religion.

How, when they needed larger anchors, the Declaration of Independence and the constitution of the United States of America held them back from the fall's rushing currents.

As Marian read, she began to wonder if her country is still anchored in the firm soil of individual reliance and responsibility to God.

Suddenly she felt it was terribly important that her faith in God be like her forefathers'. That her determination to preserve freedom under God be comparable to theirs. She saw herself eloquently persuading her countrymen to make the choice which would stop the drift toward the plunge over political cataracts!

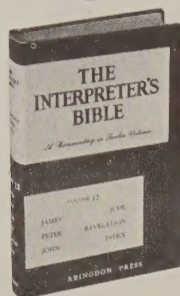
Marian was reading what—  
Spiritual Mobilization  
1521 Wilshire Blvd.,  
Los Angeles 17, Calif.

ent to thousands of individuals and newspapers last year as a suggestion for a July 4th editorial, about a different kind of celebration on our country's birthday—a "Freedom under God observance of Independence Day."

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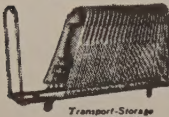
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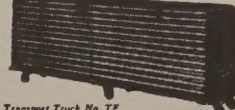


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**Laws and Delinquency**

(From page 86)

a trade early enough; and some unions have no apprenticeship systems."

"Under social conditions now obtaining in the USA, for those boys and girls who do not plan to go to college, 18 is a late age to start learning how to earn a living. These boys and girls want pocket money beyond what their parents can give them, so that they can take their *steadies out for a good time!*"

"If the youngsters could earn a few dollars a week, they could have their good times normally. A law forbidding a girl under 18 from working after 7 PM., is as antiquated as an anti-macassar. What do boys and girls of 16 and 17 who hate homework usually do after 7 PM? Do all of them sit at home watching TV?"

"Life is really simple if it were not made so complicated by those who want to make a perfect society here and now and fast. Lots of essentially-decent youngsters want only a job or to marry early and, if they survive military service will probably stay married and will probably turn out to be up-right, working-class citizens."

"Their difficulty is that while the boy wants to be a grease monkey in a garage or an electrician, he is asked to sit in a classroom reading 'Silas Mariner' and the girl would rather be a waitress or a sales-girl than listen to a teacher explain that UNESCO is not a disease like polio."

"Let these youngsters work and grow up as normal human beings."

**"YOUTH PUSHED" Too Much,  
Says Former Dean**

"Society is trying to 'hustle the youngsters into a grown-up status and retain a childhood state' at the same time," said Dr. Niles Carpenter, dean emeritus of the University of Buffalo School of Social Work.

"This inconsistency is making for highly divided and mixed-up sort of person," the chairman of the university's Scholarships Committee said. He spoke before an area PTA group, and emphasized one of the tremendous mistakes of parents is their insistence on "pushing children into directions in which they have no talent, liking or chance to succeed."

"If your son is happy as a garage mechanic, don't put obstacles in his path," advised the speaker.



# Unusual

## BUSINESS MAN

DAVID T. ERICKSON

THE men who make the headlines by reason of the unusual way in which their business is conducted are usually located in large cities. This is the story of a business man who conducted his business and lived his life in a striking and original way in a little town of fourteen hundred inhabitants. Dan Wright was born, lived, and died in the little town of Weedsport, New York. His name is a household word in that village, but he deserves to be known to a larger circle of people because his life and business career were quite out of the ordinary.

I came to know him in this little town in central New York, where I had gone to become pastor of the Baptist Church shortly after my graduation from a theological seminary. As he was chairman of the Board of Trustees of the Church it was inevitable that we should become rather intimately acquainted in a comparatively short time. It was well that we did, for our acquaintanceship was destined to be short as he was taken from us by a heart attack a little over a year after we had first met. Soon after settling I called on him and he took me into his tiny office in the rear of the unpretentious little building from which he directed his hay and produce business. On this occasion as on others our conversation did not concern itself with business affairs, but with matters of ethics and religion. It was not until after his death that I came to know that the business conducted in this little place ran into hundreds of thousands of dollars each year.

The story of his life as it came to light in our growing intimacy was very short and simple. As he was born on a nearby farm and had lived on the outskirts of the village until he had gone into business for himself. What education he possessed had been acquired in the local school. Thus his entire life, except for brief business excursions into the outer world, was limited to an area of a few square miles. The significance of the life of this small-town business man came out in unsuspected revelations of his

character and business methods as they were related to me by others. His own warm human character was evidenced at every contact I saw him make.

Sometimes he would invite me to ride with him as he drove about the country-side inspecting and appraising crops. He not only knew who lived on every farm but knew the problems and difficulties of each family and was genuinely concerned about them. Now and then, his comments would be interspersed with brief sentences about his own hopes and plans, and ambitions, and these revealed the *inner spirit* of the man. On one occasion, as we drove by a farm, he said, somewhat ruefully: "This place belongs to . . . ; but he doesn't always let me handle his crops. He always shops around to see if he can't get a better price from some one else." It always hurt him to know there was any one who doubted either his integrity or ability. When we passed by the field of a young farmer who had just recently taken over a piece of land, he said: "This young fellow was just starting out and I knew he needed money so I paid him a very good price for his crops. I lost money on it. Now he is going around saying that he got *the better* of Dan Wright." With a wry smile he added: "That rather hurts."

On one occasion, as we drove by a field, he pointed to it and said; "That is a place which always gives me a good deal of satisfaction. As long as the man lived, I handled all his crops for him and without an agreement of any kind. He trusted me to do my best for him. When he died the boys took over the farm and we are still working on the same arrangement. They trust me." Then his face lighted up, he smiled, saying, "I always take great pride in getting them the top market prices."

It was typical of Dan that he did not tell me of the following incident. One day, shortly before Christmas, I was talking to a man who had one of the best farms in the entire region. In the course of our conversation the talk veered around to D.S., as it often did. He said: "I have just sent a box of special cigars to D.S. as a little Christmas present." It pleased me to hear of this friendly gesture and said so. He went on: "Well, it's like this. Last fall I sold my crops to D. S. as usual and he got for me what I considered a very good price, so I was more than satisfied. But a few days ago I received a letter from him and in it was a check for \$500.00. In the letter, he explained that when he had sold my crops, he got an even better price than he had expected and that he thought it only fair that I should share in the proceeds."

Once I said something to Dan about the unusual way in which he conducted his busi-



ness and, after some hesitation, he explained it to me. "Long ago," he said, "I came across a little motto which has ever since guided me in my business affairs." Then he looked at me searchingly, as though trying to decide whether I could be trusted to understand. At last he took out of his breast pocket a ragged and well-worn clipping, with the print almost obliterated through much handling, saying: "Many years ago I came across this and have carried it ever since and have tried to pattern my life by it." The words on the clipping were these:

THIS ABOVE ALL, - TO THINE OWN

SELF BE TRUE

He did not know where the words came from, and was much pleased when I completed the quotation for him and told him its source. Almost shyly he asked, "Would you mind preaching a sermon on that some Sunday?" He was most grateful and appreciative when I departed from the usual custom and took my *text* from Shakespears instead of the Bible for once. The sequel to my completion of the quotation from which his *motto* was taken appeared in an advertisement of his which was printed soon afterward. Whether it was original or not I do not know, but I do know that it was a true expression of the spirit of the man. The advertisement contained this statement. "Unless both parties to a transaction *profit*, it is not good business."

His philanthropies were numerous but secret and those I know of were stumbled upon quite inadvertently. The following instance may serve as typical. I was asked by a member of our church to call on a family which lived about a mile from the village. They were in a large house which had known better days and a cold autumn wind whistled over the bare fields which surrounded it. The family occupied only part of the first floor, rooms in which existence had been made possible by *stuffing the broken window-panes with dirty rags*. The head of the house, a tall figure, a man, with shiftlessness written in every movement and expression, led me to the next room where his wife lay ill. The bed on which she lay had once deserved that appellation. She looked up at me with a hopeless expression in her eyes, and told me that nothing mattered much for she had been informed that she had *only a few weeks to live*. When I suggested that she have another doctor to see if he might suggest something else in the way of treatment, she told me that it was difficult for them to get medical care because *they were so poor*. Just then, the son came in, a young man in his late teens and, thinking that I could get more information from him, I asked

him to tell me as much as he could about the case. He answered that they had been able to get a limited amount of medical attention for his mother but that the only one who had seemed to do her any good was a specialist from the near-by city of Syracuse. The last time his mother had had a bad attack, they had called him but he had declined to come unless he were guaranteed his fee of twenty-five dollars. When I asked if he'd been unable to get anybody at all, he answered "Yes, we got the specialist. At midnight I went to see Dan Wright and got him out of bed. I explained the situation to him and he called up the doctor and guaranteed the fee." As though to apologize for his action he added: "I hated to wake him up, but there wasn't anybody else to whom I could go."

Our second Christmas in Weedsport was a very sad one for we had been stunned by the news that Dan Wright had "gone home." Soon after the holidays were over I went into our local printing establishment. Our little town boasted a rather good weekly newspaper and modern printing facilities. As I talked to the editor the conversation swung around to Dan Wright. Suddenly the editor said, "I want to tell you something which you probably don't know. When I set up business here everything in the establishment was done *by hand*. One day D.S. came in, looked over the layout and equipment. Then he said, "George, you're never going to get anywhere doing everything by hand." I told him that I was well aware of that fact but that I didn't have the necessary funds. As he went out of the door, he said over his shoulder, "Go ahead and get what you need. I'll stand good for it."

I have attempted to give a sketch of one whom I considered to be an unusual character, as well as an unusual business man. There were those who disagreed with the principles which actuated Dan and considered his business methods both unorthodox and dangerous. Soon after his passing, I was talking to one of these in a nearby city, a man who had himself been signally successful in business enterprise. In the course of our discussion I happened to mention Dan Wright and his unusual business methods. This was his comment: "Dan was not a good business man. He always had time for unimportant folk." I could wish that that last line were *graven on Dan's tombstone!* Generous people are seldom saints and Dan was not a saint. He had the faults which seem to go with a generous and expansive nature, but he also had the virtues without which our poor world would soon be bankrupt. Whether he was a good business man or not is not for me to say, though I think *he was*. I know



that he was a GOOD MAN, and unusual and an unforgettable character. Perhaps, in closing this brief sketch and tribute, I could do no better than quote a few lines from the poet Shakespeare who had so profoundly influenced his life and career.

# DEATH puzzles

## CHRISTOPHER

C. IRVING BENSON

WHAT can be said to child who asks questions about death?

Christopher's father has gone. He was one of the most loyal friends I have been blessed with. Big-minded, great-hearted, there was nothing small or mean in his being.

Generous, charitable, cheerful, he seemed to give draughts of his own vitality to people, so that they went on their way, feeling very much more alive.

I enjoyed seeing him-- playing, walking, talking with his little son, who rejoiced in him. What laughter and fun they had together.

Then like a thunderclap, out of a blue sky, an unsuspected malady was revealed. When this dire news came, like the Psalmist, "I was dumb with silence. I held my peace." It was a death sentence for a strong man in the prime of life.

I recalled the words by Canon Liddon in St. Paul's: "Already, it maybe the strongest man in this cathedral carries within himself the secret, unsuspected mischief that will in time display itself as fatal disease, and will lay him in his grave."

We are all sentenced to death. It is as unnatural to die as to be born. Death, however, and whenever it comes is part of the process of life. Death is birth into a higher order, as when the riven chrysalis liberates the butterfly.

Christopher was away by the seaside when his father "crossed the bar." He came home, glad again to see the green garden, the massed multi-colored hydrangeas, the glowing flower beds, the birds flying and chirping in the trees. His eager young mind took it all in.

He jumped out of the car, ran up the steps  
*Melbourne Herald, Melbourne, Australia*

and demanded "Where's Daddy?" He called out "Daddy.. Daddy" and hurried from room to room and then upstairs.

His sorrowing mother took him on her knee. "You know," she said, "that Daddy was very sick?" "Yes," he said, "but where is he?" "Well," his mother went on, "we could not make him better and he has died and gone to heaven to be with God who has made him well."

There was silence. Then Christopher looked insistently into her face and said, "But I want my Daddy."

Struggling with her own grief, she tried as best she could to explain "We can't see him now but one day we shall die and then we shall all be with him again."

"I want to die now. I want to see my Daddy," said Christopher.

Of all sorrows, the deepest is to lose a dear child. But what does it mean to a child to lose a father or mother he has loved? What can you say to a child in the presence of death?

We can learn something from Peter's mother. Peter had seen some dead birds buried. Later, when an old friend died, he thought that what had happened to the bodies of the birds would happen to that of his friend and would be the fate of his body some day, filled him with horror and fear.

Day after day his fear troubled him, and one night his mother heard him crying quietly in bed.

"Oh, Mother," he sobbed, "I don't want to be put in the ground when I die." Her glance fell on the clothes he had been wearing that day.

"Peter," she said, "do you see that suit of clothes?" "Yes," he said, "Well, if you and I should dig a hole in the garden and bury the suit, do you think that it would care? Do you think the pants and the blouse would mind?"

"Why, no," he agreed, almost laughing.

"Of course they would not," said his mother, "and it would be the same with you. When God gives you a new body, you won't be in this one, and your old body will not mind being laid in the earth any more than the clothes would mind. It will be just like an old suit that you have laid aside because you did not need it any more."

We can teach a child simply and tell ourselves that dear and precious as bodies are, they are only temporary at best, and when they fail or break or wear out, it means no more to life than the discarding of a garment.

Christianity is a religion which expects you to do things. -A Japanese.

It is a striking coincidence that 'American' ends in 'I can,' -Greenville Piedmont.

# Editorial Comment

## PRIEST DEFENDS SERVICEMEN BROKEN BY RED TORTURE

**T**HE Rev. Fulgence Gross, drawing on his own experiences as a prisoner of the Red Chinese for six years, today denounced the condemnation of American "turn-coat" prisoners of the Korean War.

The Catholic missionary, released from Communist captivity just six weeks ago, spoke at a news conference in St. Boniface Church a day after returning to his native land from the Far East, according to an INS report from San Francisco, May 6, 1957.

"There should be understanding . . . I know what these men went through," the 54-year old Franciscan priest declared. "I know what it was like for them."

"I was beaten with straps and sticks . . . with fists . . . forced to stand for hours at a time at my trials. Finally, I confessed that I was a spy. *IMAGINE -- a SPY.*"

Concluding his defense of American servicemen who *defected to the Reds* or confessed to trumped-up "crimes" under pressure of mental and physical torture, the slight priest said:

"I do not have much use for those people who condemn these men, who sentence them. Let *them go to China for three months*, imprisoned under the same circumstances, and let us see what would happen."

\* \* \* \* \*

Here is a matter that Christians throughout the nation should be concerned about, not only the prisoners of the Korean War, but those who were imprisoned, tortured, or murdered, during the second World War, and the first World War.

## KNOWLEDGE VS WISDOM

Dr. Theodore H. Palmquist, minister of Foundry Methodist Church, Washington, D. C., speaking at the opening of the 61st annual convention of the PTA Congress, Cincinnati, Ohio, warned against public education which trains the mind, but fails to build character.

### Differences Passed Over

"I think the great danger in public education today," he said, "is the fact that we have failed to see the difference between knowledge and wisdom. We train the head and let the heart run hog-wild. We allow culture and character to walk miles apart,

stuffing the head with mathematics and languages - leaving manners and morals out of the picture."

Dr. Palmquist cited figures indicating an increasing rate of juvenile delinquency. By 1960, he said, the number of children under 18, arrested annually may reach 2,000,000. He said 17% of all drug addicts are 18 or younger and that 27% of the nation's murderers are in the same age bracket.

Mrs. Rollin Brown, Los Angeles, emphasized "the community should be kept aware of juvenile problems so that steps can be taken to overcome them."

"Unless bad conditions are thoroughly aired, the citizens are never going to be aroused. We are not," she continued, "trying to coddle or shield the determined offender."

"Schools will have to accept more responsibility for the development of respect for moral principles," said Mrs. Brown, "because of the breakdown of some homes, under conditions of modern life."

## JUDGE GIVES ADVICE TO PARENTS

Probate Judge William P. Wright urged parents of teenagers "to keep a firm hand on their car keys and their children," as reported by UP on April 29, from Paw Paw, Michigan.

"Most of the children appearing before him are not criminals," the Judge is quoted, "but wayward through the acts or omissions of their parents."

"The lack of mature judgment is no greater now than it was in the horse and buggy days," he said. "But unlike the horse, which often showed more sense than its driver, the gas buggy can keep on going until stopped by the law or a ditch."

## GREAT THREAT TO EDUCATION IN AMERICA

**S**TATE Senator Earl W. Brydges, New York, is quoted as telling an audience of women, representing 18 Business and Professional Women's Clubs in the 8th District, Western New York, that "New York State has made significant progress in the field of education and in his opinion will be able to cope with the educational problem. The *GREAT THREAT TO EDUCATION in AMERICA* is the threat by those who would have the Federal Government move into education in any way."

"No state in the union," he continued, "has asked the Federal Government to step



in. You cannot have federal aid without federal control. No political party should be tempted to have control over the human mind."

## LAITY MUST FIGHT EVIL

**M**ETHODIST BISHOP Frederick Buckley Newell said Sunday, May 5, "the laity must join more forcefully with the clergy in expressing the church's stand against contemporary evils in the world," as reported by *AP, Newburgh, N Y.*

Speaking at the conclusion of the 158th annual session of the New York Conference, of the Methodist Church, he said, "The present-day tendency for the voice of the church to be expressed only by the clergy is unfortunate. We need the voice of the laity, we need laymen who are religiously and morally vocal."

The bishop declared that Methodism gave voice to the people of Korea after a "tyrannical power" had taken it away for 20 years. As a result, "Korea may become the only truly Protestant nation in the world. If it happens it will be because these simple people have found the voice of religious experience."

## CHURCH PROBLEMS

### REMAIN UNCHANGED

Size, scope and speed separate us from yesterday's world but problems facing today's Christian Church are little changed, says Dr. H. N. Morse, the general secretary of the Board of National Missions, U. S. A., the Presbyterian Church.

Dr. Morse cited three areas where problems remain unchanged--the extension of the church, interpretation of the gospel for a changing society and helping people to find a Christian relationship to society, as an antidote to those who see spiritual values losing out to the forces of secularism in a dynamic, ever-changing society.

The former moderator of the church compared the pioneers taking the gospel to the frontier with Christian men and ministers who today build churches in new communities surrounding "our rapidly expanding industrial frontiers."

"Are we doing the job today to make the church as effective as we did in the past?" asked the speaker, and continued, "we have a tremendous problem of extension. More people have joined the church in a year than in any decade in the past."

"Another problem that always has been with us finds many people standing in the shadows of our churches, many within hearing of the bells, yet they are insulated from the church by secularism."

The speaker described this as "a habit of living as though spiritual matters are matters that can be handled like any other material things."

"Society and man has never arrived at a point which isn't the beginning of something else!" observed Dr. Morse.

## NO RELIGIOUS REVIVAL

### HERE, SAYS MINISTER

Current notions that America is undergoing a religious revival, were labeled as *UNTRUE*, early in May, 1957, by an evangelist who was a pioneer religious broadcaster, Dr. William Ward Ayer of New York City, who said he feared that before we can truly say there is a revival of religion, "we must have some calamity, something to - knock the props out from under us!"

"People are hungry for something, they don't know what, but by and large the church is not taking advantage of this upsurge. The tragedy is that by and large the church has not been willing to change its format."

The former pastor of New York's Calvary Baptist Church spoke at a keynote rally--- opening a four-day area-wide Visitation-Evangelism in First Baptist Church, Buffalo, New York, in early May.

Dr. Ayer is quoted as saying, that "while everyone else has taken advantage of this hunger on the part of Americans 'for something' the church has stood by idly."

"The need of the hour is to set aside about 60% of that which occupies our time and give our efforts to the *MAIN THING--the greatest business of the church, winning souls!*" said Dr. Ayer.

Teaching is fine, but the church advances on evangelistic preaching, continued the speaker, "true, the church has more to do than to win souls, but we have to do this, too, if we are going to continue."

Dr. Ayer said he "would pray for the Billy Graham campaign in New York, but *there is a vast difference between evangelistic campaigns and revival!* When the Word of God is preached, souls are saved, but *ONLY HERE and THERE!*"

"The only answer to it is a revival of Holy Gospel religion," said the speaker, in reference to "rationalistic liberalistic religion and preaching. "We have seen the failure of religion which removes the supernatural. We have drunkenness, divorce and debauchery, filth in magazines, movies and television. Only when people are saying- 'Woe is Me!' will we be able to speak to the people. Then we will have revival and changes will come. And even then there will be revival only when 'you and I get down on our knees before God' . . . we don't



win souls because we are cowards, because we don't believe we can win souls." -*Exch*

## NEED OF THE CHURCH IS FOR MEMBERS TO BE CHRIST- LIKE

"The great need of the Christian church today is that its members show the character of Christ in their lives," declared the Rev. Leroy M. Kutz during his first sermon as pastor of Jerusalem Evangelical & Reformed Church, Buffalo, New York.

"Christ stands with us at this moment and will remain with us to the end of time. He heightens our joys and lightens our sorrows. At every step and turn we must have this confidence that He is in our lives."

"The first followers of Christ were called Christians because their lives were different, because they believed in the living presence of Christ. To be His witnesses was their purpose in life.

"Our age shows there is no deep, motivating purpose to life," continued Rev. Kutz. "Along Park Avenue, the cradle of luxury, there is the deepest concentration of psychiatrists - and they're all busy."

"Our great need is for books on the quest of life, not the conquest of life. We need to know 'why' as well as to know 'how.' The great hunger of mankind is to find meaning and purpose in life."

"As Christians, the purpose is to carry forth the Master's mission in life. We do not inherit the name 'Christian,' we earn it!"

-*Exchange*

## YOUTH TOLD USEFUL JOBS ARE GOOD CHRISTIAN SERVICE

One need not be in the ministry to devote a life to full-time Christian service, Dr. James R. Carroll, pastor of Central Presbyterian Church, said recently at a convocation in his church sponsored by the United Christian Youth Council of the Buffalo, N. Y., Council of Churches.

Speaking to near-500 young people, the pastor said, "every useful and honorable job is a call to full-time Christian service. God is calling you for a particular work. There are things which He has had in mind for you to do even before you were born. This call can be just as definite for a teacher or a farmer as for a minister."

\* \* \* \* \*

If any of us feel that we must have an actual example of this fact, Brother Lawrence, who accepted the menial work of assisting in the preparation of food, and keeping the kitchen clean in the monastery where he chose to live, so he might fulfill his mission on this earth.

## DELINQUENCY

Less than 1% of New York City's two million families produce 75% of the juvenile delinquents. Domestic Relations Court Justice Nathan Kaplan said recently.

"These families, which represent the core of the delinquency problem in NYC are characterized by alcoholism, drug addiction, physical and mental illness, broken homes neglect and a host of related problems."

Ralph W. Whelan, executive director of the board, estimated that they accounted for one-third of the caseload of all public and volunteer social agencies.

\* \* \* \* \*

Like the cost of war, Christian citizens of this greatly blest land of ours know that it infinitely better to care for these potential delinquents while they are young, and have the hope and yearning that "someone cares for them, enough to teach them useful ways of living, and probably more important to a large percentage of them, that *someone is aware of what and how they* spend their time and energy. All humans need the love, respect and concern of their fellowmen; even more, they need approval of others, in order to build courage for the *NEXT STEP*.

*These things require time, energy, and God-like love* for those who go astray and harm not only themselves but the children entrusted to them by the Creator. It is a BIG JOB to undertake saving these children from harm, before they become delinquents, but it is NOT TOO BIG for those who have faith in God, and look to Him for the RIGHT ANSWER!

## OUT OF PRINT BOOKS

We have available many out-of-print books, many of them in need of new bindings, and hope to supply lists to ministers and libraries interested. At present, they are not as yet catalogued, in preparation for the lists. They are all in the religious and theological field.

## TRACTS

The following new tracts are available from The American Tract Society, now located at 513 West 166th Street, New York 32.

Juvenile Delinquency or Adult?  
Is Social Security Enough?

A Burning in My Soul  
Rock'n Roll  
Heaven  
Vacation  
Enough?

Place and honor among men are obtained by achievement, not talk. Prayerless pews - make powerless pulpits.



# THE CHURCH AT WORK



## Pause A Minute . . .

O' Fellow citizen, who  
trods the soil of our  
Grand Nation, pause  
a minute in your  
hurried life, doff your  
hat and say a prayer  
for those who gave  
their all that we  
might go about our  
daily tasks in the  
firm belief that all  
is well. No holiday  
of gay revelrie but  
one of mourning it  
should be. The poppies  
grow the earth around  
to make its soil our  
hallowed ground. Our  
freedom has been dearly  
bought by those who  
died as they fought.  
Sacred trust of freedom  
they have extended, let  
our praise and tributes  
be never ended. Pause  
a minute, O' fellow citizen  
. . . it is so little that they ask.



- EXCHANGE

## STUDY THE BIBLE

Pat Boone, singing star, and descendant  
of the pioneer, Daniel Boone, addressed  
members of the Church of Christ, Niagara  
Falls, N. Y., on April 29, and told them-  
"to obtain a thorough knowledge of God's  
will," through study of the Bible whenever  
possible. Asserting that "the law and the  
word of the Bible is the practical thing for  
me," he continued, "religion should go in-  
to every part of our lives."

"Described as 'current idol of American  
youth,' Mr. Boone, "used as his topic - "The

Righteousness of the Pharisee,' as he serv-  
ed in the absence of the Rev. R. K. Akers,  
pastor, out of town at the time.

Quoting Scripture, he said the "Pharisee  
was not as bad as some may suspect, but  
we should make sure we are better."

"We should try to be at every service  
possible, even though it requires an extra  
effort on our part," he declared, and also  
called for generosity among church mem-  
bers in religious work.

The Church of Christ is a non-denomina-  
tional group and Mr. Boone said he made the  
trip on the invitation of a member. A descend-  
ant of the pioneer, Daniel Boone, he started  
out to be a teacher and will complete his  
undergraduate work at Columbia University  
next June. -Exchange.

ANXIETY is so unnecessary,  
for the CHRISTIAN

"I have not had a *blue hour* of discour-  
agement for 35 years," says E. Stanley  
Jones, in an article on this phase of mod-  
ern ailments, in "Together", March, 1957.

"There have been moments of flitting-  
disappointment, of course," he tells his  
readers, "but not for so much as an hour.  
My solution? When a large problem looms,  
I simply say, 'Lord, I turn this over to  
you. Tell me what to do.'"

The secret is *surrender*, a willingness  
to forgo a selfish first choice. God's choice  
for us may differ from our own ambitions,  
but who are we to challenge it? The paint-  
er, Whistler, wanted to be a soldier; he  
took up the brush only when he failed at  
West Point. Walter Scott gave up his dream  
of being a poet when he could not equal  
Byron. Ashamed of being a novelist, he  
wrote anonymously—but he gave us *Ivanhoe*.

To discover and *follow* the Lord's plan,  
*FOR US*, we need to exercise our *SOULS*.  
Each day I get up early to spend the *pure*,  
*stong hours of the morning* in quiet time  
with God. It is then that *I GET MY OR-*  
*DERS* for the day!

This quiet time is as firm a habit as my  
nightly exercises; I have never had to de-  
cide to do it. That's an important point for

someone still fixing this habit: to find an unvarying quiet time each day. A mother of small children might have to wait until her brood is off to school and the baby takes a nap, but--no human creature is too busy to find a daily interval with God. We can always answer the phone and eat breakfast; our *QUIET TIME* should be even **MORE IMPORTANT.**

*E. Stanley Jones, in "Together"  
March, 1957*

## "Let Me Think"

**H**OW and what I shall give to and through my church?

*If I give Nothing*

I cast my vote in favour of closing my church.

I discourage others.

*If I give grudgingly and for the sake of appearance*

I shall find no joy in my giving.

I shall not receive the Lord's richest blessing: for it is written that the Lord loves a cheerful giver.

*If I give proportionately*

I shall give something. I shall not refuse to make any subscription if, because of necessity, mine must be small.

I shall be blessed in my giving, whether the gift be large or small. "For if there be first a willing mind; it is accepted according to what a man hath."

I shall probably increase my gifts; I know the kingdom's causes need increased support, and that I *ought to give* in proportion. I must ask myself whether or not my giving has increased with my income.

*If I give systematically*

I shall make it possible for my church to plan work in advance and to live within income.

I shall make it much easier for myself. I know from past experience that the accumulation of small obligations soon becomes burdensome.

*If I give sacrificially*

I shall worship God in my giving.

I shall truly advance the cause of Christ and the church over all the forbidding barriers which oppose them.

I shall testify to the high value I place upon Christ and His church in ministering to the deepest needs of suffering humanity.

I shall encourage others to maintain a

service of mercy and compassion.

I shall express my love to God and man in strengthening the bonds of Christian fellowship around the world.

*How and what shall I give to and through my church?*

**... LET ME THINK**

From *The Christian Advocate* (Great Britain) Nov. 23, 1956

## Forgive and Live

*TEXT: "...but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:39.*

Why did Jesus tell us to turn the other cheek? For one thing, it is probably the most effective way to induce our enemy to stop pummeling us. Not many men will strike twice if there is no resistance to the first blow.

By turning the other cheek we not only greatly minimize the possibility of receiving a second blow, but we neutralize the worst of the damage that might be done to us by the first blow.

Anger, resentment and a desire for revenge are certainly among the major causes of disease. If we do not resent a blow, an insult or an injury of any kind received at the hands of another, the probabilities are that it will do us little harm. On the other hand, if we become angry, give vent to our resentment and seek revenge, we are letting loose within our bodies the forces of evil that can do us great harm. Tension and malice will injure us far more than the possible second blow, added slight or insult we might receive by turning the other cheek.

Forgiveness is not only good for ourselves but it is quite likely to neutralize the aggressive tendencies of our enemy. It may cast out of him the devils of anger or malice and restore him to sanity and health. So influencing a fellow human being is one of the major satisfactions of life.

To nurture evil thoughts and desire for vengeance is to make ourselves more easily susceptible to mental and physical illnesses of many kinds. To forgive often seems hard but it is the quickest way to end trouble and the certain way to minimize whatever injuries we may have received. To forgive is good for the





forgiven but its major blessing falls on the forgiver.

To hate is to nurture within us the seeds of death. To forgive is to cause more abundant life to spring up within us. He who wishes to prolong his life on earth and to avoid the death of his soul must learn to

**Forgive and live!**

By Howard E. Kershner  
Christian Economics

A Subscriber Writes:

Dear Friends:

May 18, 1957

I regret to terminate my subscription with the May, 1957, issue, but changing circumstances compel one to cut down on expenditures. I have, over the years, enjoyed your magazine very much.

This year I am not able to renew, but look forward with hope that at some future date, I may again be able to do so.

May the Lord bless and guide you in your work.

Respectfully yours, A.B., -Ohio

\* \* \* \* \*

(We wish to emphasize that The Expositor is made available to *uphold the right hand of those who are ordained to stand in His place before men* and is made possible only through the co-operation of those who wish to have the magazine, MINISTERS in active church work, those who provide the necessary equipment, art work, building equipment, to maintain or build churches, and we, here, assemble the material to make it available to the many who look to The Expositor for inspiration and "HOW" to do it!

## PRAIRIE CHAPEL

As a means of emphasizing individual, local Churches, The Missouri Methodist, Clarence, Missouri, Dr. Milton M. Thorne, Editor and Publisher, is printing a series of illustrations of interesting local projects.

The picture shown here is that of an open country Church Building. The structure is located seven miles east of Bethany, Missouri; established in 1867, the old building became beyond repair and the congregation of around 100 decided to build a new house of worship. Erected at a cost of approximately \$25,000, with much donated labor, the chapel is said to be one of the finest rural churches in Missouri.

Rev. E. I. Weber and Rev. H. Cash Wyble are credited with leadership in attaining the goal- the church was dedicated by Bishop Hold. Rev. Maurice F. Magers is the present pastor.

## CHURCH FUND RAISING

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# SERMONS



## JESUS CHRIST *Is Alive*

AARON N. MECKEL

TEXT: 1 Cor. 15:20

**D**R. R. W. Dale, renowned minister of Carr's Lane Church, Birmingham, sat in his study one day, contemplating a sermon on the triumph of Christ. What could he say that would adequately convey that triumph? He took a pencil from his pocket, and wrote out these words, "JESUS CHRIST IS ALIVE!" As he looked at those words, their truth and radiance seemed to burn their intensity into his inner being. They thrilled him through and through. Dale walked back and forth in his study repeating, "Jesus Christ is Alive!" is alive! Is it any wonder that of Carr's Lane Church it was said that every Service was characterized by the power of the Resurrection? On this great Day, we do not argue. We assert the fact of the Resurrection of our Lord. We do not conjure up theories to prove the fact of personal immortality. We are witnesses to the trustworthiness of what Darwin referred to as the "grand instinct."

"We will let others argue;  
'tis we musicians know!"

We want to point out a few of the tremendous consequences that follow in the wake of the mightiest event in history. "Now is CHRIST RISEN from the dead!"

I. For one thing, as a result of the greatest event of history there arose the one *greatest institution of humanity, the CHURCH MILITANT and TRIUMPHANT*. That Church was born the other side of the empty tomb. This throws new light upon the words of

*First Congregational Church  
St. Petersburg, Florida*

C. H. Dodd, the famous British student of the Bible and early Christianity. "The one incontestable result of the life, death, and resurrection of Jesus Christ is the emergence of the Christian Church." After that there could be no doubt about the Message of the Church and its Ministry. It was "Jesus and the Resurrection."

Something wonderful happened at that first Easter which indeed lifted the gates of empires off their hinges and turned the stream of civilization into new channels. Something which gave a new date to time and a new dimension to the human soul. Something, conceive it how you will, -- that changed a company of timid and hesitant men into a group of heroes and martyrs for the Faith. Something happened which has kept the Church alive in the world, as one of the greatest powers for good, and that for over nineteen hundred years. No myth or phantasy can accomplish that. Only an event, and a reality. We know that Christ arose from the dead because of the wonder that fact has wrought in this needy world.

A certain skeptic was attempting to belittle the Christian Faith. "Christ is just another ordinary man," said he, "like you and myself." Immediately Faith flashed back the reply: "Well, go right ahead! All you have to do to achieve the spiritual preeminence of Christ is to give to humanity the profoundest philosophy of life it has ever known; get yourself crucified on a cross because of your unswerving loyalty to it; rise again from the dead once you have been done to death, --and then GET HUMANITY TO BELIEVE IT FOR NINETEEN HUNDRED YEARS." When our Lord Jesus rose from the dead that first Easter, the Church TRIUMPHANT ROSE WITH HIM!

II. "Now is Christ risen from the dead!" That means for the believing Christian the end of cynicism and defeat, while it makes of life a *sacred trust and a magnificent adventure!* How that needs to be said in this needy day! There must be people listening to this very message who are to be reck-



med among the *LIVING DEAD*: folk out of whose life the vital tang of immortality has gone. For remember, friend, *YOU DON'T NEED TO DIE IN ORDER TO BE DEAD, OR DO YOU NEED TO BE TRANSLATED TO EXPERIENCE THE QUALITY OF LIFE WHICH IS ETERNAL*. Real Christians have the witness of life eternal in them. "If ye men *BE RISEN* with Christ" wrote one of them. For the average person, the Resurrection of Christ simmers down pretty well on this issue: If Christ be not risen from the dead, then, as a Russian song has it, *NIKHAVO!* Nothing matters! Then sow your wild oats, put your passions in the saddle and let them ride you. Then eat, drink and be merry for tomorrow we shall be dead! Now glibly we moderns often use these terms, Ethics and Morality. Friends, these connotations of our larger life become worthless abstractions apart from faith in personal immortality. For look! If this life be all there be no judgment in which "the secrets of all hearts shall be revealed; if no infinite Accountant who shall balance moral accounts; no eternity to which we bring our such or our little, then what boots it? WHY all the tears and the self denial and sacrifice that go into the building of fine Christian character! Then "Life's a thing of sound and fury, signifying nothing!" BUT NOT, as our Divine Faith teaches, and as humanity's greatest hearts have believed and taught, this life is but a training ground and a *vestibule* for larger, ampler life; and we must sometime look into the searching eyes of that One Who gave Himself for us, the Just for the unjust, *THAT IS DIFFERENT*. Ethics and morality become implemented with spiritual significance. Then, immortality is not only a gift, but an achievement! "And only they who strive, mightily shall possess it!"

Blessed is he who has found his work. Let him ask no other blessedness. He has a work, a life purpose; he has found it and will follow it. — Carlyle.

#### GLORIFY THE ROOM"

I have spoken to you of the House of Darkness. Sydney Smith, that great master of human cheerfulness, used to cry out: "Glorify the room!" and throwing the windows wide open let in a blaze of sunshine and the perfume of flowers. The medical schools of Christian missions are opening wide the windows in the House of Darkness and letting the Light of the World stream in.

—Wm. Jeffreys of China.

One hand may make mistakes; it is the heart that commits the sins. —Joseph Parker.

# WITNESS OF THE Spirit

HENRY FRANK CHUNN

TEXT: Romans 8:16 "The Spirit itself beareth witness with our spirit, that we are the children of God."

THE doctrine of the Witness of the Spirit is characteristic of the Christian religion. As John Wesley insisted, the principles of Methodism "are only the common, fundamental principles of Christianity."

We believe in the *WITNESS of the SPIRIT* because we know Christianity to be experiential in nature. Man has a *PERSONAL EXPERIENCE WITH GOD in CHRIST*. The Spirit witnessed to John Wesley in his "heart-warming" experience at the little chapel on Aldergate Street, to Paul in his conversion experience on the Damascus Road, to the disciples in their experience of the Risen Lord on the road to Emmaus about which they exclaimed, "Did not our hearts burn within us," and to countless Christians who have known the assurance of God's love and saving grace.

#### Personal Experience

What is meant by the *Witness of the Spirit*? The Witness of the Spirit means precisely what Paul meant when he said, "*The Spirit itself beareth witness with our spirit, that we are the children of God.*" In his sermon on the subject, John Wesley says: "*By the witness of the Spirit I mean the inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me and given Himself for me; that all my sins are blotted out, and I, even I, am reconciled to God.*" This is an experience every Christian can have. Without a drastic emotional upheaval, you can have a quiet realization of your love for God and of His love for you that fills you with a warm feeling of peace and joy.

The most obvious expression of the experience is emotional in character. John Wesley reveals the emotional content of his experience in his description of his conversion: "*I felt my heart strangely warmed. I felt I did trust in Christ... that He had taken away my sins . . .*"

Pastor First Methodist Church, Prichard, Ala.  
From "*The Methodist Christian, Advocate*"

Years ago the camp meeting convert sang with great enthusiasm and a confident sense of salvation, "Amazing grace! how sweet the sound, That saved a wretch like me! I once was lost, but now am found; was blind, but now I see." The youth of today kneels at the altar of his church with a full heart and an earnest mind, prayerfully dedicates himself to fulltime Christian service, and rises to go forth to live for Christ, knowing in his heart that God is with him. In each case the experience is spiritual in nature but involves the emotions.

#### Varied in Expression

There are times, however, when the emotions, although always involved, are not affected to a noticeable degree, such as those occasions when the response is primarily a matter of the will or the intellect. Listen to Paul as he expresses his confidence in Christ, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him. . . ." In First John we read; "These things have I written unto you . . . that ye may know that ye have eternal life. . . ." In the final analysis, the witness of the Spirit is simply the assurance of the presence, the love, and the approval of God. Since God reveals Himself in different ways, it follows that the witness of the Spirit will not be limited as to means of expression.

Let us observe some of the benefits of emphasis on this point! There are certain points of doctrine emphasized by some denominations that are of questionable value. But the doctrine of the witness of the Spirit has been neglected to our hurt.

#### Power of God

The first benefit of the witness of the Spirit is the realization of the power of God in the life of the believer. The most impressive result of the coming of the Holy Spirit at Pentecost was the possession of divine power by the early Christians. They had experienced the *transformation* that comes from being born again in Christ; they were keenly conscious of the love and grace of God; therefore *they spoke boldly and with great power*.

To teach, preach, or witness for Christ, without the assurance of sins forgiven, of being right with God . . . and God being . . . with us, is as futile as "sounding brass." Tennyson's Sir Galahad may have been exaggerating when he said, "My strength is as the strength of ten, because my heart is pure"; but of this we can be sure, if we are conscious of sin within, and are unaware of the approval and the presence of God, then the power of God will not be manifested in our lives.

#### Assurance

The second benefit is the feeling of confidence and assurance which comes to the Christian. The old doctrine of the Witness of the Spirit is the answer to much of today's crying need for peace of mind. Today, many people are turning to the church in search of peace of mind. Certainly, they should turn to religion for what most people need is not peace of "mind," but peace of "soul." Much of the restlessness and insecurity that afflicts so many people in this restless day is simply insecurity in their relationship with God. No man can be at peace while sin is within his heart. "There is no peace, saith my God, to the wicked."

What we need is not freedom from responsibility and problems—we need to be right with God—and *to know it!* The redeeming grace of Christ can save one from sin; the witness of the Spirit can assure one of his salvation, "The Spirit itself beareth witness with our spirit, that we are children of God." Convincingly, the Spirit whispers,—"Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

#### Talking with God

Dr. John A. Redhead tells about a little girl who was sick in the hospital. She awakened in the middle of the night and lay a long time unable to go to sleep. It was a new and strange place, it was dark, and she was afraid. "after a while," she said, "I decided to talk with God for a few minutes—and then it was morning." I talked to God and then it was morning. *It is always morning, when we are conscious of fellowship with God!*

"But," someone may say, "If I keep Commandments and do what is right, that is evidence enough that I am a Christian and I need no further witness." It is true that a life can be evaluated on the basis of conduct, for "by their fruits ye shall know them." But our religion is vastly more than just keeping the Commandments; it is a personal experience with God in Christ. The reality of this experience depends upon one's awareness of the personal relationship; and a significant part of the consciousness of this fellowship or communion depends upon the witness of the Spirit of God.

#### Spiritual Joy

Not least among the blessings of the witness of the Spirit is the joy that results. It is written that the purpose of man is to glorify God and enjoy Him forever. This joy is not reserved for the *hereafter alone*; it is available *NOW*. The early Christians had little to say about their problems and burdens; they had much to say about their joy in Christ. The Psalmist exclaims with boundless joy, "My cup runneth over." The wor-





## Surplusage

Profit sharing is not quite as modern as it sounds. In its Articles of Incorporation (1759) the Fund declared its determination "as soon as possible after all claims are met to distribute a SURPLUSAGE or part of it" among annuitants and widows and orphans.

This noble tradition has persisted in the life of the Presbyterian Ministers' Fund. It has become famous for its "surplusage" (dividend) distribution. On January 1, 1957, a new dividend scale was announced making the "share the wealth" program more appealing than ever.

Share the profits with the prophets! Send your name, address, and date of birth at once and the facts that speak to your condition will quickly find their way to your door.

### PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

Alexander Mackie, President

1717 — Two Hundred Forty Years — 1957

kipper in the church lifts his voice and sings, "Blessed assurance, Jesus is mine! what a foretaste of glory divine!" But without the Witness of the Spirit there is a conspicuous lack of joy.

Every minister has heard church members complain of a lack of joy in their religious lives. Many frankly confess that they do not understand what is meant by such expressions as "Joy in the Lord" and "Happy in Christ." Neither did John Wesley understand until he was able to say, "I *felt* I did trust in that He had taken away my sins..." After that experience, when Wesley describes a believer, he says with much emphasis, "He is therefore happy in God, yea, always happy. . . Perfect love having cast out fear, he rejoices evermore."

Now the Holy Spirit seems to express God's love of every person. If you are not conscious of the Witness of the Spirit, it is not because God is not speaking, but because the conditions have not been met. If you would receive the witness of the Spirit, then you must trust completely in Christ as your Lord and Saviour and *dedicate yourself to Him and His Kingdom*. Then you must think much on the love of God and the Cross of Christ; and there will come to you a warm assurance of God's love and you will under-

stand from experience what Paul meant when he said, "The Spirit beareth witness with *our spirit*, that *we are the children of God*."

#### INJURED YOUTH TREATS SELF TO SHIELD PAL

The stinging pain of a bullet wound in his side, couldn't force 9-year-old Roger Volk of Heron Lake, Minnesota, to tell on his best friend, early in 1957.

In the mistaken belief that reform school awaited young David Robinson, 9, for accidentally shooting him with a .22 rifle, Roger spent the night in his bed treating his wound with a makeshift bandage rather than inform on his pal.

Next morning his parents, Mr. and Mrs. Bernard Volk, found his bedding and pajamas covered with blood. The bullet had entered his side and emerged from his back, missing vital organs.

Ten days after the accident, Roger returned to school. He was hurt but didn't want to tell on his friend. "It was enough to break your heart," said his father.

Spiritual Power cannot be marked on a meter, but we had better not under-rate it. Our efforts are never so ineffective as when we seek to tell God what do do!

# What Every CHRISTIAN

# should

# KNOW

THEODORE N. TIEMEYER

TEXT: 2 Tim. 1:12 *"For I know whom I have believed and I am sure that he is able to guard that which I have entrusted to him till that day."*

THERE is something persuasive and compelling about the person who has firm convictions. St. Paul was such a man. There were times when he frankly admitted, "I know not." There were times when he said, "We know in part." But there were other times when he would mount the battlement of faith and proclaim as a certain trumpet, "I know!"

What a contrast to our modern mood of uncertainty! The man on the street seems to know the answers and have opinions on any subject except those pertaining to God, his soul, and eternal life. The modern intellectual takes pride in declaring himself to be an agnostic. In either case, when queried on matters of faith, they shrug their shoulders and mutter, "Who knows?" Government officials have invented a new language called "gobble-de-gook." It is the art of taking a simple idea which could be expressed in one sentence and obscuring it with a fog of verbiage until no one knows just what is meant, and everyone is at least sure that the author is not.

Living as we do in this haze of verbal subterfuge, we welcome a man like Paul, who declares, "I know!" He stands out in bright contrast to his fellow beings as the sun against a background of flickering fireflies. This trait earned him the admiration even of skeptics and enemies.

Paul wrote two fatherly letters to his protege, Timothy, and counselled him on the need of witnessing and the possible dangers that might arise from it. A Christian should let his light shine but, let's face it, not all people will rejoice or take kindly to his witnessing. Some will resent it; some will ridicule; some will call you foolish and tempt you to be ashamed of your convictions. Paul then emphasizes that he is not ashamed and follows this with one of the great affirmations of our faith, "I know whom I have believed and I am sure that he is able to guard that which I have

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entrusted to him till that day." This is what Paul knew. This is what he wanted Timothy to know. This is what every Christian should know. Let's examine it more closely.

**I KNOW WHOM I HAVE BELIEVED.** Note the tense of the verbs. "I know" is present tense; "I have believed" is past. This indicates a progressive faith. Properly, the soul should grow from belief to knowledge. Belief is good but it is not the ultimate. Some people believe in anything; some will sooner believe evil than good. To believe in good, even though it cannot be proven, represents another upward step to a higher level called faith.

To have faith in God's word is commendable, yet it is not the highest level of spiritual growth. Malachi tells us that the Lord says, "Try me and see." Perhaps you believe that the meek will inherit the earth and you believe that if you give, it will be given unto you in full measure. Yet, unless you try these promises by practicing meekness and giving, you will not know if God's word is reliable. Once you put the rules of God's kingdom into practice and behold the results, you will have reached the highest level of Christian awareness. You will be able to say, "I know!"

A growing Christian must not be content with a creed. A creed is another person's experience. The difference between the great religious leaders and their disciples is that the disciples believed and their leaders knew! Followers fashion creeds from the personal experiences of their spiritual masters. Creeds are good supports until we learn to stand on our own feet. They are like water-wings to a child until he learns to swim.

In your spiritual development, it may be that the biggest step you must take will be from faith to knowledge. This requires a strong faith to begin with. Then it demands patient, persistent practice of divine law. It means testing and strengthening your own soul. It means a spiritual discipline that creates of you a Christ-like person whom God can use and through whom He can reveal His will.

Thomas Paine was a statesman and an



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engineer. He designed a suspension bridge to span the Delaware River. Others scoffed at it and asked, "How can a bridge stand without piers and pilings?" When he was in France, their engineers also ridiculed it and said it was contrary to physical law. Years later, John Roebling studied the suspension bridge design and began to experiment with methods of supporting the weight. He took 19 steel wires and twisted them, and then took 6 such strands and wrapped them around each other until he developed the steel cable. Then he built the Brooklyn Bridge, -- a masterpiece of suspension which bears testimony to Paine's faith and Roebling's conviction. One believed; the other knew.

The road that leads from belief to knowledge may prove lengthy and precarious, but no tragic to find stunted souls who can never proclaim, "I know." It may seem good to recite for a whole lifetime, "I believe in God the Father Almighty and in Jesus Christ. I believe in the forgiveness of sins and life everlasting." But how much more satisfying if, before you reach the end of life on earth you can declare, "I know God, heavenly Father; I know Jesus the Christ, Lord. I know the manifestations of divine grace and love."

AM SURE THAT HE IS ABLE TO GUARD THAT WHICH I HAVE ENTRUSTED TO HIM. Literally this means that God is able to take care of my deposit. God is a safe deposit, safer than a bank vault, safer than Ft. Knox. Like that which is most important in your life and deposit it with your God.

And what is most important? Just what is tremendously valuable that it should be put into God's hands for safe keeping? The late Dr. Clarence Macartney put it this way,

"If you were to take all the glory of the sun and the moon and the stars, and all the world, and compound it into one object, it would be a cheap, pale, dull thing compared to the majesty and glory of a single soul, a soul that was worth so much that for its redemption Christ shed His precious blood upon a cursed tree." There is your answer. The Ultimate in value is your eternal soul, your spiritual lineage, the infinite spirit that God breathed into your clay at the moment you were born.

HE IS ABLE TO GUARD THAT WHICH I HAVE ENTRUSTED TO HIM TILL THAT DAY! What Day? Paul does not necessarily speak of a day of judgment or the day of doom, nor of a once-in-a-lifetime crisis. Judgment can take place daily and each day has its crises of varying importance. Know Your God and put your life confidently into His keeping and He will sustain you in any difficulty of any day.

It may be a day of temptation when you are attacked at a particularly vulnerable spot. Let no one think temptation is an amusing fantasy that belongs to legends or out-moded theologies. Literature may make silly caricatures of the devil, but the assault of evil upon a tottering soul is no matter for amusement. Let no one think himself immune to common temptations. You may say, "I am above being tempted to steal, kill, or commit adultery" and then fall into the pit of pride, vanity, or selfishness. We may often succumb to minor temptations that seemingly bring no suffering or penalty, but the day comes when one more slip may prove one too many. It may be that critical temptation when the power of the will hangs in the balance and the direction of a life may be determined

by the next decision. On that day, know that your life is safely deposited with the Eternal and He will keep you firm.

It may be the day of physical limitation. Our bodies seem poorly equipped to cope with mechanical monsters like trucks, bulldozers, diesel trains, and pile drivers. Yet God has placed a celestial power within us to control these gas-consuming, gear-grating *behemoths*. We have also been placed in a world of germs, virus, decay and disease, but God has given us an inner resistance. He who puts his trust in the Most High will be able to withstand without fear. If we fall prey to these enemies, know that the God who *made you can remake you!* That he who created you can *re-create you*. Let your physical self be deposited in the secure embrace of God, knowing that He is able to guard your physical welfare as well as your spiritual.

It may be in the day of loss of a loved one. When a beloved companion slips across the barrier, such an experience can shatter faith or bring a reaction of bitterness. For this day all must prepare by knowing the infinite concern of Almighty God and entrusting our loved ones daily to His care. Then, when that parting hour arrives, we yield them to God with the knowledge that "life is ever Lord of death, and love can never lose its own!"

Or it may be the day when you realize that you are nearing the sunset of your own life. Age, weakness, the dimness tell you that the *inevitable call* will soon come. Some people fight against it; some numb their senses so that they lose consciousness of real life, long before death calls. Others have so long entrusted their future to God that with Job they say, "I know that my Redeemer liveth and though this body be destroyed, mine eyes shall behold Him, and not as a stranger." If we become aware of that invisible Presence now and entrust our days to Him, His Presence will hover over us on that last day and for the *TIME-LESSNESS* that follows.

On November 8, 1954, ninety-five musicians assembled in Carnegie Hall to give one of the strangest concerts of all time. After they had tuned their instruments, a hush fell over the people but no conductor walked on to the stage. The orchestra began to play but the podium was empty. This was the famous NBC Symphony Orchestra which had so long been conducted by Arturo Toscanini. At the death of the maestro, the organization had been disbanded. Yet, one year later, they met and played together superbly. The memory of Toscanini's directing and interpretations lingered with them and hovered over them like

an invisible spirit. For many years he had been preparing them for this day. The musicians knew their conductor and entrusted to him their finest talents.

By going beyond the ante-room of belief into the radiant Temple of knowledge, we find it easier to entrust all things to the God we know through Christ. We deposit with Him our lives and loved ones, our fears, dreams, hopes, and sincere desires of the soul. In turn we bask in the glorious realization that His unseen Spirit hovers over our lives, directing our ways in harmony.

The journey from belief to knowledge can be the most rewarding pilgrimage of your life. As you near the completion of that journey, may you be able to affirm with Paul, "I know whom I have believed and I am sure that he is able to guard that which I have entrusted to him till that day."

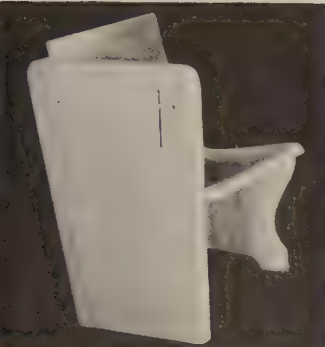
## PARENTAL RESPONSIBILITY

*TEXT: 1 Sam. 3:13 "For I have told him that I will judge his house forever for the iniquity that he knoweth; because his sons made themselves vile, and he restrained them not."*

**C**OMPLAINS a teenager, "My dad keeps quarterbacking me, and my mom wants me to do everything without reminding me. You don't know if you are expected to be eight or eighty. It's rough!" In the same book, Dr. Dorothy Baruch, quotes the father as saying; "My kid has me stumped. One day he's reading about world affairs and discussing them like an old man. The next day, he's tearing up bits of sponge and floating them in the tub like a two-year-old, claiming he's carrying on great experiments. He's *neither-nor!* You don't know how to treat him."

These quotes show that the problem of parents and children is still the same as it was in the days of Eli. You will recall that Eli was both priest and judge in the days when Samuel was born. When you examine his record you will find that in many respects, he was a man of various accomplishments. There was no position more difficult than the calling of his life and yet he served Israel in that position for forty years. That would have been quite impossible if he had not been both faithful and devout. So, too, there are various incidents in his long career, which clearly indicate that he was also a man of pleasing disposition, always cheer-





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and good-natured. Besides, he was also very generous as it may be seen from his attitude toward Samuel. In short, he had many things to recommend him and in general it can be said that he was notably successful in his life and work. As a father, however, he was an utter failure. "His sons made themselves vile," says our text, "and he restrained them not."

The tragedies that followed in the wake of that failure were as far-reaching as they were severe. First of all, it wrecked his home and destroyed his family forever. His sons were killed in battle and when that unhappy news reached Eli he was so stunned by the blow that he fell over backwards and broke his neck. That ended the house of Eli and in this instance we are definitely told that this was an act of divine judgment upon the wickedness of his sons.

But as Eli brought ruin upon his house, so he was also responsible for the ruination of the Church. Though he knew how evil his sons were, yet he permitted them to minister at the altar of God and thereby led men to despise and disown the faith of their fathers.

By the same token he was also responsible for the defeat of the nation in the war with the Philistines. Due to the evil influence of his sons, there was little or no morale left in the ranks of Israel. They could no longer be sure they were on God's side. They went into the battle with rusty swords and broken bows and came out with utter defeat.

Now, we ask, could a good man bring about so much evil? How could a pious priest be the author of so much impiety? How could a godly man be responsible for so much ungodliness? The text gives us the answer. It tells us that Eli failed so disastrously in the end, because he failed to restrain the evil of his sons. He knew what they were do-

ing, but he did nothing about it. And so he shared their guilt by allowing it. But why did he fail to restrain his sons in their pursuit of evil? Doubtless, it was because he was too lackadaisical, too easy-going, too soft in his attitude toward his own. Our weakness often lies on the side of our strength. Generous and good-natured as he was, he would naturally be inclined to follow the course of least resistance, and let his sons have their way until there was no longer any way out. If junior wanted the car, it was easier to let him have it than to see him sulk the rest of the day. If junior stayed out all hours of the night, it was easier to let the lights burn than to wait up for him. If junior caused trouble in school it was easier to blame the school than the scholar. If junior wanted to play with matches, it was easier to have the house insured than to take the matches away. That, doubtless, was Eli's approach to the problem of child training.

Nor is his method out of date. In fact, it is quite modern. One of the basic principles in all contemporary philosophy of education is the freedom of expression, which means that the child is to have the maximum freedom to do as it sees fit. The unhappy result of this philosophy is everywhere apparent. To what extremes it may lead has been clearly demonstrated in the schools of New York. In a statement on that subject the school superintendent, William Jansen, said in part: "They sit and watch you like snakes, waiting for the first sign of weakness. It's frightening when you know that some of the boys carry switchblade knives. There's always a first test. One of them will start yelling, singing, or jumping over chairs. They know you cannot punish them physically or expel them. You must never raise your voice to them. If you argue you are conceding their right to yell at you. You must never stand near them, and never touch

them. Hatred for the teacher is part of their code and they must react or lose face if you do." When you read something like that you can't help but wonder whether you are in America or in the jungles of Africa. And yet, situations like that are inevitable for the harvest will always correspond to the seed. What men sow that they will also reap. As long as the people of our age are committed to the notion that children are born in innocence and that they must never be restrained if they are to develop perfectly, how can they help but rear a generation like the sons of Eli?

That, then, is the kind of world in which we are living today. The whole thinking of our age has been channeled in that direction. Everywhere parents are practicing what they have been taught and children are behaving accordingly. To be different in that kind of an environment is extremely difficult for both parents and children. In a situation like that we are inclined to yield to the spirit of the times and take the easy way out. Like our neighbors, we can rationalize ourselves into thinking that we are merely progressive, - and kind and good if we eschew all discipline and let our children grow up by the comic book code. But that is not how God would have it. When He pronounced that judgment upon Eli, He wanted to make it plain to all fathers and mothers that He will hold them responsible for the proper training of their children. They are to realize that far from being innocent, the imagination of man's heart is evil from his youth and that every child needs to be trained in the way he should go.

In this program of training we must, of course, have some definite aim, or goal, as we do in all other fields. What is it that we want of our children? That has to be made unmistakably clear in our own minds before we can begin to train the child in *the way he should go!* Without definite goals in view, we will be confused and so will the child. And so, to repeat, it is most essential to know clearly what we want of our child.

Well, then, what is it that we want? At a recent exhibition in our city a little lad, with eye-shadow, rouge and lipstick, was presented in a recital of popular tune hits of the day. Though he was only of primary age, he could sing with all the sensual inflection of his adult models. It is quite obvious that the mother of this child knew what she wanted and that she was making a good job of it. Is that what we want? Do we want our children to be expert crooners, beauty contest queens, champion hot-rodgers, swooning bobby-soxers, beau-brummels

and magazine cover manequins? If so, we need merely do as Eli did and let the comic books and TV take over.

But surely, Christian parents have higher ideals than that! They realize that the children are God's creation, redeemed by the precious blood of Christ and that as such they ought to be trained on the highest spiritual plane of life. To this end we want our children to learn to evaluate things properly. We want them to develop the judgment that can distinguish between treasure and trash, between Back and boogie, between truth and falsehood. We want them to grow in the appreciation of spiritual values, quality and beauty, and strive for the prize of their *high calling in Christ!* We want them to be able to prove all things and hold fast that which is good. We want boys and girls who have enough sanctified sense to say to their companions to count them out when some evil thing is planned. We want boys and girls who know that you can't find eternal values in a dime store, or health and happiness in specific, widely-advertised locations. To develop that judgment, they need to grow in the grace and knowledge of our Lord Jesus Christ, and for that knowledge and growth they must depend largely upon their parents. Are you providing that training in your home? Are we giving them every opportunity to acquire that training in Sunday school, junior Bible-class, and confirmation class?

Again, we want our children to be reverent. If there is one characteristic that marks our generation it is the brash disregard for everything that is high and holy. Writers and educators everywhere complain about the lack of respect whether it be for the teacher in the schoolroom, or for the hoary headed man on the street. How much thought is today for the sacredness of the Lord's Day, which we have sanctified with the Word of God and Prayer? How much respect is there for father and mother, whom God has appointed to be His representatives to the children? It is this lack of reverence that makes for so much of that delinquency that we read about in the papers every day. In this irreverent age we want our children to acquire a deep and abiding sense of reverence. We want them to respect *themselves* and we want them to respect their *fellowman*. There is nothing more impressive than an infant with folded hands stammering out its first syllables of prayer. And that is the reverent attitude in which we would have our children grow up and appear at last at the gates of heaven. But if they are to cultivate that virtue, if they are to have an instinctive feeling of reverence for all things they must be trained to revere God



s the Creator and Preserver of all things. Then again, to add just one more thought, we want our children to feel secure. No matter what book you may read on child psychology, you will always find a long chapter on security in a child's life. It is pointed out that many of the problem children are youngsters who grew up without a sense of security. Often they are the orphans of divorce, children whose home and family life has been wrecked; children who feel that they are not wanted; children who do not belong. Then there are those whose home life has been a bedlam of confusion, who have been scolded from morning till night and who never knew which way the wind would blow. Poor waifs like that will naturally grow up in utter bewilderment, without any confidence in themselves or anyone else. Christian parents, of course, will avoid such folly. They know that Christian discipline doesn't mean to rant and rave continually, but to differentiate sharply between *right* and *wrong*, and let the child know exactly where the boundary lines are. They know that Christian discipline must be consistent. They will not laugh at a junior's pranks one day and spank him for the next. They will not make him go to church one Sunday and make him stay home the next. All such parental inconsistency makes for confusion and insecurity in a child's life. But needful as a good, harmonious home is to security of a child's life, it needs even more than that. Children also have feelings about belonging to God, and then only when they can be sure that they really belong to Him through Christ; only when they can be assured that they are His children by the washing or regeneration and renewing of the Holy Ghost in Baptism, can they really feel secure in life and death. That's the security that David had in mind when he wrote: "When my father and my mother forsake me, then the Lord will take me up." And that's the security that we want our children to have, as we bring them up in the nurture and admonition to the Lord.

Before we can so train our children, however, we need to train ourselves by study and discipline in Christian knowledge and virtue. There is much truth in the complaint of the youngster who said: "Parents are people, who try to help you, but don't know you well enough to do so." Let that bit of wisdom from the mouth of babes and sucklings teach us to bring our barns and business and profession into proper relationship to our highest business as Christian parents that we may be a real blessing to our children for time and eternity. Amen.

(This vitally-necessary, excellent sermon was not identified by name, nor location. Author please write us.)

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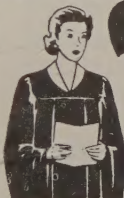
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Born in Springfield, Ill., he received B.A. degree at DePauw University in 1944; B. D. at Garrett Biblical Institute; 1947 to 1954, studied at Columbia University and Union Theological and received Ph. D. in 1954. of vital aid in completing this study in alcoholism were two periods of study, one at Wm. A. White Institute of Psychiatry, N. Y., where he received a certificate in applied psychiatry for ministers, and the other at Yale Summer School of Alcohol Studies, Fort Worth, Texas, 1949. The study in this volume is presented in three main parts:

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